1:Williams E,G-5 (1923-1925) 1930
OJ23 Orokaiva OJ23

and has no ceremonial significance. It is made by inflicting innumerable punctures with a thorn over a pattern made on the skin with charcoal.

Personal Hygiene

The Orokaiva is as dirty as and no dirtier than the next native. He hates the feel of cold water unless he is already hot and perspiring, and he would rather take a bath to get cool than to get clean. After his bathe he anoints his body and hair with the oily milk of the coco-nut, which he uses at all times with freedom. The somewhat rancid smell which one notices at times may be rather the effect of this oil than a genuine body odour.

The native uses a variety of perfumes which are not always alluring, and are sometimes even repulsive to the senses of a European. He wears sprigs of scented leaf in his armlet which he thinks will increase his sexual attraction. It is interesting to note that the delightful aroma of the lime tree (an introduction found in every village) has actually been declared unpleasant by some informants.

Face Painting

Faces are painted as a rule on gala occasions alone, but a young man who is intent on the self-display which constitutes the earlier stage of native love-making may on his own initiative wear a forehead ornament and decorate his cheeks. Nowadays he uses a trade mirror; formerly he poured water into a wooden bowl (*teva*) or one of those stone mortars which are still to be found in the Northern Division, and for which this use, viz. that of a mirror, is the only explanation a native can offer.

The paints used are a red seed (*obonda sari*), red ochre (*obonda opasi*), red clay (*niani*), grey or whitish clay (*onu*), charcoal (*oku*), and a leaf called *sopapa*. The last is crushed and mixed with lime and spittle, and forms a bright greenish yellow. I have discovered no trace of clan or tribal markings, the only approach toward distinctive patterns being found in the one or two devices employed by sects of the Taro cult.[1]

[1] 'The Taro Cult', in *Orokaiva Magic*, p. 67.